

Rome Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI.

MARCH, 1902

No. 3

A PROPHECY

WE live at an era as eventful, in my judgment, as '76, although in a different way. We have no foreign yoke to throw off, but in the discharge of the duty devolved upon us by Providence, we have to carry the republican independence which our fathers achieved, with all the organized institutions of an enlightened community — institutions of religion, law, education, charity, art, and all the thousand graces of the highest culture — beyond the Missouri, beyond the Sierra Nevada; *perhaps, in time, around the circle of the Antilles; perhaps to the Archipelagoes of the Central Pacific.* The pioneers are on the way; who can tell how far and fast they will travel? Who that compares the North America of 1753, but a century ago, and numbering but a million of souls of European origin; or still more, the North America of 1653, when there was certainly not a fifth of that number; who that compares this with the North America of 1853 with its population of twenty-two millions of European origin, and its thirty-one States, will venture to assign limits to our growth, will dare to compute the time-table of our railway progress, or lift so much as a corner of the curtain that hides the crowded events of the coming century? . . . A tide of emigration, which has no parallel in history, is pouring westward across the Atlantic, and eastward across the Pacific, to our shores. The real political vitality of the world seems moving to the new hemisphere, whose condition and fortune it devolves upon us and our children to mould and regulate. Sir, it is a grand, let me say a solemn thought, well calculated to stir the passions of the day, and to elevate us above the paltry strife of parties. It teaches us that we are called to the highest, and I do verily believe the most momentous trust that ever devolved upon one generation of men. Let us meet it with a corresponding temper and purpose; with the wisdom of a well-instructed purpose; with the foresight and preparation of a glorious future; not on the narrow platforms of party policy and temporary expediency, but in the broad and comprehensive spirit of '76.

— HON. EDWARD EVERETT, JULY 4, 1853.

510 * Tremont * Temple
Boston

"Topics for 1902"

JANUARY.
Twenty Years among the Colored People.
FEBRUARY.
Alaska. **MARCH.**
Our New Possessions.
APRIL.
Temperance and Home Missions.
MAY.
Foreign Populations.
JUNE.
Anniversary Notes.
JULY.
Mexico and New Mexico.
AUGUST AND SEPTEMBER.
Chinese in America.
OCTOBER.
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Morocco.
DECEMBER.
Survey of the Field.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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HINTS AND HELPS

Suggested Program for March. Subject: "A Day with Our Missionaries in Cuba and Porto Rico"

The following program was designed to give a personal acquaintance with our missionaries, their surroundings, and their work. In bright, breezy papers visits to the various missions should be described, containing accounts of the places seen, the people, the work done, evils encountered, needs, anecdotes, or any material of interest. Much depends upon the vividness of portrayal. Intersperse music among the papers.

Praise Service.

Scripture Reading. Isa. 42 and 43: 1-13.

Prayer. That God will open the eyes of His people to see the needs of our new possessions, and their hearts to meet these needs.

Paper. A Day with Rev. H. R. Moseley, D. D., in Santiago.

Paper. Among the Schools with Miss E. G. Gowen.

Paper. A Sabbath with Rev. H. P. McCormick of San Juan and with Rev. D. A. Wilson of Puerto Principe.

Paper. From Ponce to Adjuntas with Mrs. J. P. Duggan.

Letter. From Mrs. Duggan. Select one of her delightful letters and have it read as though it were a personal one.

Hymn.

Benediction.

The room may be made attractive by decorations of Cuban and American flags, and at the close tea or cocoa, wafers, and fruit may be served from small tables.

References are made to copies of the ECHOES, which are indispensable to the arrangement of these programs, and should be kept on file; to the Annual Report; leaflets "Cuba" and "Porto Rico," and the book "Cuba and Porto Rico," by Robert T. Hill.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. VI.

MARCH, 1902

No. 3

The Woman's American Baptist Home Mission Society

Editorial

THE Financial Year and the School Year of the Woman's American Baptist Home Mission Society do not cover the same period. The financial year runs from April to April; the school year from September to September.

At our June Board meeting, we decided how much money we would appropriate for teachers' salaries for the year beginning September 1, 1901, and ending September 1, 1902. When we close the financial year, April 1, 1902, the schools have not closed. Some of our heaviest expenses have to be met in April, May, and June. During these months, and also through July, August, and September (six months of the year), very little money comes to our treasury. We not only must close our financial year free of debt, but must also have a large balance with which to meet the heavy expenses of the summer months.

Amount borrowed, and interest on same to Feb. 1, 1902	\$10,300.57
Amount needed to cover current expenses from Feb. 1, 1902, to April 1, 1902.	8,577.60
Total.	\$18,878.17

We ask the women of our churches to consider these figures, and then they will understand the burden of anxiety that rests upon us. Fifty-seven faithful teachers are looking to us for support. Lost souls are being led to Christ through our schools and missionary workers. Little children are rescued from want and vice, and are learning the meaning of a true home. Whole communities are elevated by the influence of consecrated women whose meagre support we have assumed. In your name the Society has undertaken this work. Will you help them meet these obligations?—*Cor. Secretary.*

THE above financial statement is alarming when we remember that only one month remains of the fiscal year. While most of our money usually comes in March, our treasurer informs us that the largest amount of undesignated money received in February and March for a number of years has been only \$14,500.

A BABY in a garbage box? Impossible! Oh, no, not at all. It was found here in Christian America, in a city slum! And when, later, the missionary tried to rescue the child from its drunken mother, stove irons were flourished most unpleasantly near her head. "I didn't think they would touch me," she said. And they did not, for "He gave his angels charge."

Put this and that together: In the last thirty years fifty-one churches in New York City have moved up-town from below Fourteenth Street, while the population in the forsaken region has increased from 500,000 to 650,000.—*Selected.*

FOR the year ending with June 30, 1900, the total foreign immigration was 448,572. Of the whole number of arrivals representing forty-one nationalities, nine races contributed 85 per cent.—viz., Croatian and Slavonian, 17,184; Hebrew, 60,764; Italian (southern), 84,346; Japanese, 12,628; Finnish, 12,612; Magyar, 13,777; Polish, 46,938; Scandinavians, 32,952; Slovak, 29,243. The destination of the greater part of this immigration is registered as follows: To New York, 155,267; to Pennsylvania, chiefly to the anthracite and Pittsburg regions, 86,534; to Illinois, chiefly to Chicago, 27,118; to Massachusetts, 39,474; to New Jersey, 23,024; to Ohio, 13,142; to Connecticut, 12,655; to California, largely Asiatics, 11,997. Or to New York, Massachusetts, Illinois, and Pennsylvania nearly sixty-nine per cent. Of the Hebrews over two-thirds remained in New York; of the Italians, five-eighths came to New York.

THEN hasten to carry His message of love.

Or soon it will be too late!

Arouse from your ease! Lift your eyes up above!

The sight of your crucified Saviour will move

Your heart till you dare not wait.

There are souls at our doors who are dying and lost,

Each fettered and bowed by sin,

Yet help has been purchased by Christ. Count the cost!

Will nobody tell them? No message has crossed

The horrors that hem them in.

—*Selected.*

Items



SMOKING is almost universal in Porto Rico, the cigar and the cigarette being alternated by most natives without any apparent preference. The better classes of the women seem never to use tobacco in any form, and to one accustomed to seeing the dainty fingers of Mexican señoritas hold lighted cigarettes, after the black coffee is served, something seems to be lacking in the familiar ensemble of tropical home life.

The peasant woman dearly loves her black cigar, and a sight which arouses risibility is the common one of a huge black aunty rolling down the centre of the street, burdened with head-balanced load, heavy enough for a horse, placidly smoking an inky cigar of able proportions, whose clouds of smoke enshroud her head, and waft into her contented, half closed eyes.

THE hand picking of coffee is one of the picturesque phases of the coffee industry, as it is carried on by women and girls. In the poorer establishments they sit on the floor with a lapful of coffee, and, one by one, throw out the bad beans, shoving the lapful of good coffee finally into a bag at their feet. In the big marts on the seacoast, picking tables are supplied, from whose compartmented boxes dangle bags connected to the table by open spouts. The girls work rapidly and deftly. Some woman in the corner starts a church chant, which is taken up by one after another, until the whole room is singing; then this is changed to a wild native love song, and through the stronger voices of the grown ones sounds the weak treble of little children, that one wishes might be out in God's air, instead of stooped day after day, thin and white, over their tables, their baby fingers flashing back and forth as they seize the discolored beans, piping amorous songs, while their unmatured bodies grow round-shouldered and their eyes lustrous only in fever.

FIFTY-FIVE million pounds a year seems to be a conservative estimate of the amount of coffee exported from the island in 1897.

CHRONIC diseases are common, engendered by bad diet total lack of sanitary measures, and an almost equal shortage in personal cleanliness. Among the distressing evils is elephantiasis, said by some to be a pseudo-leprosy. It begins by an enlargement of one or both ankle joints, then of the toes, until finally the entire lower extremities are involved, and the toes and feet slough off. Fortunately most of these sufferers die before the frightfully acute stages are reached. It is a common thing to see men and women limping, slowly and feebly, on limbs twelve inches in diameter. It is said that nothing but death can relieve them.

ANÆMIC malaria is a constant skeleton, seen weakly shambling in a thin shroud of dead white skin. Great numbers die from this manifestation of chronic malarial poisoning.



A Plea for Porto Rican Women

WOMAN'S work for woman in Porto Rico, and the nature of the work needed will appear most clearly to any one who appreciates woman's actual condition as here found. As in all the Spanish colonies, the heaviest curse of the system, political, intellectual, social, and religious, under which these regions have groaned for four centuries, has rested upon the shoulders of the mothers and daughters.

The social conditions here are such that woman's chiefest treasure, as found in her personal integrity, is trampled in the dust as ruthlessly as if she were a helpless worm. Motherhood without marriage, family cares, without the blessing of Heaven, parental burdens to be borne with a broken heart and sorrows immeasurably worse than those of widowhood, such are the features of woman's actual place and life to-day in Porto Rico. Maidenly beauty and innocence are like sheep exposed among the haunts and dens of wild beasts. Children, by thousands, swarm about us, with the Cain-like marks of illegitimacy on their brows. Fragile women toil, and struggle, and starve, and sicken, and die in the hopeless effort to feed and clothe the children whose fathers have abandoned them. And an inevitable accompaniment of all this is the wide-spread prevalence of disease in all its most revolting and fatal forms.

No one, of course, will understand me as saying that there are no exceptions. I speak of general, wide-spread conditions, which are due to an unworthy and unchristian conception of woman, and to a shameful profanation of her true place and vocation as the mother and educator of the race.

To state these facts is to suggest the opportunity offered to our mothers and sisters in the home land.

In the assault to be made upon the strongholds of sin all about us, and in the effort to revolutionize and evangelize prevalent conceptions and usages as well as to implant and deeply root a public opinion which shall fairly reflect our Christian civilization at home, woman's special part is to heal the disease, lessen the suffering, improve the domestic conditions, and increase the self-respect of the broken-hearted of her sex, while at the same time she plants centres of instruction in which the children may be intellectually developed, socially purified, morally cleansed, and spiritually regenerated without distinction of sex or rank. Thus her God-given place in the world as the principal formative instrument in the production of true manhood and womanhood will find full and blessed expression, and the redemption of family life in Porto Rico will be placed as one of the fairest diadems to adorn the brow of the American Christian woman.

I have no sympathy with the oft-heard remark that we can do nothing for the present generation. Our crowded chapels and eager, anxious hearers belie the statement. Never was it more true in any age or place that the common people heard the Gospel gladly than here in all our missionary centres. Tired of chaff and husks, these starving souls clutch greedily at the bread of life, and rejoice fondly in a new found hope and inspiration. But still it is true that for the most effective, rapid, symmetrical, and abiding transformation of Porto Rico's intellectual, social, and moral character, we must look chiefly to the medical and educational work of our Women's Missionary Boards. —J. Milton Greene, *Home Mission Monthly* (Pres.), San Juan, P. R.

Ponce, Porto Rico

THE first baptized couple on the island, Don Manuel Lebron and his wife, were employed by the Home Mission Society of New York at Mr. Rudd's suggestion, and came to live at La Playa and help in the work during the latter's absence.

Don Manuel is a good man and preaches simple sermons, and he and his wife are very kind to the sick and the poor. Except for occasional help from this man, our Ponce church took care of all its services on Sundays; the brethren and sisters proved their earnestness and love by real vigilance and thoughtfulness for each other and for me.

It would have done your hearts good to have seen Don Justo, the shoemaker, lead the Sunday school and teach the class of men, and Donnas Juanita and Angela and Carmen with their classes of women and girls, and Don Dionisio with his boys. All was conducted with perfect order and just as if Mr. Rudd had been there with us. How we missed them, though! And what fervent prayers were offered for their safety!

I was able to go to Yauco but once, and to Adjuntas not at all during these months, but the same Don Manuel went every Thursday to preach in Yauco, while in Adjuntas we have our bright young brother Eugenio and his wife. These last went up to our mountain mission just as I left it, last June. So the dear mountain folk have been well looked after, and the children's class kept up.

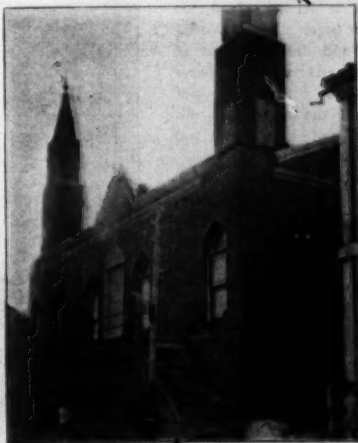
During the three months just past, we have had three deaths among our number of believers. Donna Rosario Perez was a jolly, fat woman, not so poor as most of our people, who so regularly wore to church a favorite green dress, that we often called her "the Green Dress Lady." She had been out of town for several months, but had not lost interest in her church, and used to send in her collection envelopes to me. Also, she was very much exercised over the lack of mission work in the town where she was staying, and urged the brethren in Ponce to begin services in that place, where there was not even a Roman Catholic priest, and the church doors remained closed. There was no one to send, alas, for we are too few to spread over much ground, and the Green Dress Lady never heard another sermon. But she had her New Testament and her hymn-book, and I know the gray head and spectacled eyes were bent every day over the blessed pages, and that her tongue was not silent in Juana Diaz, if no sound was heard there from ours.

Her husband brought her back to Ponce to die. Her brain was already affected with fever, and though she knew me the first time I saw her, all consciousness left her in a few hours, and she passed away on October 2d.

Don Hermogenes Torres was the next to go. He died a lingering death from consumption, and through all the last painful weeks gave clear evidence of a good hope in Christ. He tried very hard to keep alive till Mr. Rudd's return, often taking soothed nourishment in the hope of gaining strength for one more sight of his pastor. But he passed away quietly on the morning of the landing of the ship at San Juan, October 31st, and was already buried when the Rudds reached Ponce. His wife and three of his daughters are members of our Ponce church.

The third to go had not been baptized, but had professed publicly her faith in Jesus and was a converted woman.

Poor little Rita had suffered much in this world and needed rest. She was a young widow and had lost her children as well as her husband. A pitiful, pale little creature, she lived in a cousin's home, and supported herself by picking over tobacco in a cigar factory. The dust of the tobacco further injured her weak lungs, so la grippe easily ran into pneumonia, and her last illness was short and sharp. She belonged to our La Playa congregation, two miles from Ponce, and I could not see her as often as I wished, but the members cared for her as for a sister. Rita's trust and peace were so beautiful that one who was with her much said, "If dying is like this, I want to die." Once she said to a sister in the church, "I wish I could be wrapped in a sheet and carried in a hammock to the church in Ponce." Then she explained that she longed to be baptized, and wanted to be laid in the water, sick as she was. Of course, we explained to her that the Lord would accept her intention and desire just as if it had been accomplished, and that if she should recover, she should be baptized as soon as



FIRST BAPTIST CHURCH, SANTIAGO, CUBA.

Mr. Rudd returned. He returned, but Rita was still too ill to be baptized, and on November 12th she was buried. At the very last she was singing, "I'm a pilgrim and I'm a stranger," and died happily, with unclouded brain and spirit.

If Christians in the United States had not sent the Bible to Porto Rico, Rosario, and Hermogenes, and Rita would probably have died unrepentant, or at least trusting so blindly and mistakenly to the mother's protection rather than to the Son's forgiveness, that there would have been no certain hope of their salvation. Now they sing the new song of the redeemed, even before we who have known the Saviour so much longer have the privilege of singing it! If only these three saved souls, and the one other who passed away in the spring, were the fruits of the two and a half years' work in Ponce, it would have been worth while. Yet, think of the many, many others yet living and working for the cause of Christ, and the new and earnest ones seeking the truth and asking to be baptized! Last week Mr. Rudd baptized four more, and there is a long list of those who have asked for membership with us, in all four churches. So you see I bring you cause for rejoicing rather than sadness.

MRS. J. P. DUGGAN.

Instituto Marti



OPENED school the 23d of September, and continued seventeen weeks, closing for the Christmas vacation.

We had much rainy weather for the first five weeks, and the school building looked rather forlorn some days, as the rain came in in so many places. During the vacation, just past, we made some repairs, and it looks better than it has at all. We suffer much from poor workmen. I am told that the theatre is the only building in the city that does not leak. So I suppose we should be quite content to be in the same condition with the great overwhelming majority.

Christmas was a busy time with us, having five Sunday schools, and an entertainment in each, taking five nights.

Thanks to the many kind friends in New England, the children were all well remembered, and did their part in singing and reciting very creditably. I took pictures of three of the trees, — in our church, and El Caney, and Boniato.

We are still having very interesting services in El Caney, Mr. Barocio going out every Friday night to preach. We go the most of the time on the native cart, drawn by a mule sometimes, and sometimes by a horse, as we go cheaper that way than in the barge that you have the picture of. It is not very comfortable, and the road is bad, so we do not go for the ride; however, they are now at work on the road, and they told by the end of the year we would have a nice road. There were some weeks during the rainy season when we could not go. Miss Barkley has a large industrial school on Saturdays, and a Sunday school on Sunday morning.

In Boniato, also, the work looks very encouraging indeed, and with Dr. and Mrs. Moseley there, we should expect nothing else.

I have not quite so many children enrolled as last year but the average attendance is much better than ever before, so I feel better satisfied with my school, as it seems more like business. I have more than I can do justice to, now having seventeen classes every day, — because we have two departments, young ladies and children, and very much mixed. I do the best I can, and am praying that the Lord may send me a young lady I know for an assistant, another year. Mr. Barocio teaches Spanish grammar, and Mrs. Moseley vocal music, and Miss Barkley a class in English

language, and Bible and hygiene, of the young ladies, only. I have them in arithmetic, geography, history, etc.

There is *only* one of all the children who come who does not read in the Bible in the morning. Many have bought Testaments and hymn-books, and show more reverence for these exercises, and some are coming to the Sunday School now that they are acquainted with the other children.

They are restless human beings, — but most of them love me, I know, and they are not wilfully bad, but thoughtless, and as I am writing there are four talking to me, and are as near as the space will permit. I love them and pity them, and I realize more and more the hand of Rome in all these sad conditions.

My Sundays are full; as last year, we have the Sunday school at 8.30 in the morning, and I have all the smallest children, and have about twenty in my class, nine years and



MR. BAROCIO

MISS GOWEN

SUNDAY SCHOOL AT SANTIAGO, CUBA

younger. At 9.30 we divide for the Christian Endeavor, and I have all the children, although they have not all taken the pledge, but they are present.

After my return I organized a Loyal Temperance Legion, and we have a nice society. These meetings for the present alternate with those of the Christian Endeavor Society.

They are all tempted more or less to take beer or wine, or smoke or light the cigars for their mothers, and it is no light thing to take the pledge.

We use the grape juice in our Communion service now, and also have the individual cups, and it makes the service one of pleasure now, whereas before it was very different.

Sunday afternoon I go to another Sunday school; this one we opened three weeks ago, and as I was asking them

some questions learned that few had ever been in a Sunday school before, and never saw a Bible. We have thirty-four enrolled.

Such are the conditions as I see them, and with all in a foreign language, and so little material for busy work in the day school and helpful things for supplemental work, all to be translated, do you wonder we are busy?

Some of our teachers at home find themselves almost overwhelmed with the good things our publishing houses send out, and if I could put my hand on one tenth as much, how rich I would feel!

ELMA GRACE GOWEN.

Santiago de Cuba, Cuba, Feb. 1, 1902.

TO-DAY I completed my first year in Mexico school. We opened the school February, 1901, with eight children. The enrolment is now fifty-seven, with an average daily attendance of about fifty, but we cannot grow in numbers more for lack of room. I am refusing applicants almost every day, and as most of these children come from homes where the Bible is unknown, where the influence and teaching is all bad, I am loath to deny any, but our room will not hold more. I have the blessed privilege of telling the story to those who have never heard, and the little ones love it. The children range in age from six to fourteen years, are wholly undisciplined, and many of them are stupid and sleepy from drinking pulque, so the teaching is by no means an easy task; but I love the work, and am looking forward expectantly to the time when we may have a more complete and better school.

The children love the school, some of them I think better than they do their homes, and one cannot wonder at it after a visit to some of the homes. Child life in Mexico is pitiful in the extreme (I mean among the poor); in fact, they have no child life, and one of my aims is to put a little brightness and joy into their lives, as well as to teach them things that may profit them in later years. The parents appreciate the efforts made for the welfare of their children; they often come to me to thank me for what has been done, and of course such expressions lighten the labor.

Now that we have the school firmly established, let me put before you the greater needs. We need a house, or rooms, for the school apart from the church, where it now is. As I have said, the room is too small, even if it were suited to the needs of a school. The services of the church during the week are held in the same room, and for that reason it cannot be arranged to suit both. But the greatest objection is the lack of a playground, or even exercise room. We have a three hours session mornings, and two and one-half in the afternoon, and no place for exercise, not even in the room. These children need to be taught to play, and certainly for health's sake they need fresh air and exercise.

If the Board can furnish \$15 United States currency per month, I will furnish the balance necessary for a house well adapted to our needs. I think everybody on the field would urge this as strongly as I do.

MRS. M. E. GRISHAM.

Calle de Arista, No. 706, Mexico City, Feb. 3, 1902.

Not Changed, But Glorified

NOT changed, but glorified! Oh, beautiful language
For those who weep.

Mourning the loss of some dear face departed,
Fallen asleep.

Hushed into silence, never more to comfort the hearts of men,
Gone, like the sunshine of another country,
Beyond our ken.

Oh, dearest dead, we saw thy white soul shining

Behind the face
Bright with the beauty and celestial glory
Of an immortal grace.

What wonder that we stumble, faint and weeping,

And sick with fears,
Since thou hast left us—all alone with sorrow,
And blind with tears?

Can it be possible no words shall welcome

Our coming feet?
How will it look, that face that we have cherished,
When next we meet?
Will it be changed, so glorified and saintly,
That we shall know it not?
Will there be nothing that will say, "I love thee,
And I have not forgot?"

Oh, faithless heart, the same loved face, transfigured,

Shall meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair.

The mortal veil washed pure with many weepings,

Is rent away,
And the great soul that sat within its prison
Hath found the day.

In the clear morning of that other country,

In Paradise,
With the same face that we have loved and cherished
She shall arise!

Let us be patient, we who mourn, with weeping,

Some vanished face,
The Lord has taken, but to add more beauty
And a diviner grace.

And we shall find once more, beyond earth's sorrows,

Beyond the skies,
In the fair city of the "sure foundations,"
Those heavenly eyes,

With the same welcome shining through their sweetness,

That met us here;
Eyes from whose beauty God has banished weeping
And wiped away the tear.

Think of us, dearest one, while o'er life's waters

We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand.

Till, through the storm and tempest, safely anchored

Just on the other side,
We find thy dear face looking through death's shadows,
Not changed, but glorified.

—Selected.



American Baptist Home Mission Society

Notes

THE seventieth annual meeting of the American Baptist Home Mission Society will be held in the First Baptist Church of St. Paul, Minn., on Saturday, May 24th and Monday 26th. St. Paul was the first point in Minnesota to which the Society sent a missionary in 1849, soon after its admission as a territory.

WHETHER purposely or by a coincidence, Lincoln's birthday, Feb. 12th, was a most appropriate day for the public announcement of great gifts, and the organization of a powerful philanthropic organization for the benefit, at least to a large extent, of a race who were freed by that immortal emancipator. Power to the arm and speed to the process of their emancipation from ignorance and its attendant evils!

In these days of discussion about the basis of membership for our missionary organizations, the fundamental Baptist principle should not be lost sight of, namely: individual right and liberty to have direct relations with organizations through which his offerings go for the purposes designated. The Baptist position is that of the soul's direct relation to Christ, without intervention of priestly agency; of direct relation to the word of God without the authoritative intervention of council or creed; of direct relation to the church of which he is a member, in all its affairs, instead of vesting the control in the hands of an ecclesiastical body created for this purpose. The more direct and immediate the relation between the individual and the organization, the better for both. The farther removed they are from each other, other things being equal, the more attenuated is the bond of interest between them. The man who gives, and is sufficiently interested to go to the annual meeting of a missionary society, should not be barred from participation therein, because, forsooth, its management has been committed exclusively to certain other persons appointed by still others, four-fifths of whom have not a tithe of the interest in the objects of the organization that such debarred person has. It is well to hold fast to our Baptist moorings in these matters.

THE educator who is to have charge of our young men is the one who will bid them keep their bodies pure, keep their wills strong, be manly enough to defy hurtful social customs, and put no enemy into their mouths to steal away their brains.

More New Possessions

EXPANSION seems to be the order of the day. Unless there shall be some unexpected hitch in negotiations, the Danish West Indies will soon become a part of the territory of the United States. These three islands are just beyond Porto Rico, St. Thomas being but thirty-eight miles distant. St. Thomas has an area of 23 square miles, and a population of 32,786; St. Croix, 74 square miles, and population of 18,430; St. John, 21 square miles, and a population of 950; a total of 118 square miles, with a population of 52,166.

The people of Santa Cruz are mostly blacks, and speak the English language. The British took it in 1807, but subsequently restored it to Denmark. In St. Thomas, Danish, Spanish, Dutch, and French and English are spoken, the latter predominating. St. John, almost within gunshot of St. Thomas, to the east, is similar to the latter.

The superb harbor of St. Thomas, with its dry-dock, constitutes the cogent reason for the acquisition of these islands for the sum of \$5,000,000. The harbor is almost a circular basin on the south side, easy of access and sheltered from the trade winds.

This island has telegraphic communication with Europe, and with the principal islands in the West Indies, and is the headquarters of the West India and Panama Telegraph Company, which connects with the United States. Of their religious condition and needs we shall give particulars hereafter. There may be unperceived strategic value to these islands from a religious point of view, as well as strategic importance in naval affairs. As part of our Home Mission field they must be sharers of such blessings as they may need, and such as are in our power to bestow.

HOW comes the mixture of races one finds in Porto Rico? When the planters, to whom grants were early made by Spain, found themselves in need of laborers, many of the poorer class in Spain and France were induced to go to the island, and became the scantily paid toilers on these large plantations. Slaves were brought from Africa; Indians were also employed. Thus white, black, or red, they lived and labored together, so that now among the common class it is impossible to tell what was red, black, or white. All gradations of tint and all sorts and conditions come from this inextricable blending."

MORE than a thousand school teachers from Cuba came to the United States for study in 1900; many others in 1901.

Our Field in Cuba



Yan amicable arrangement, the Home Mission Board of the Southern Baptist Convention takes the four western provinces, while the American Baptist Home Mission Society takes the two eastern provinces of Puerto Principe and Santiago. These eastern provinces, with an area of 23,000 square miles, are a little more than one-half of the island; their population 415,959, being over one-fourth of the whole. Puerto Principe contains 88,234, Santiago, 327,715. In Puerto Principe about four-fifths are white and one-fifth colored; in Santiago de Cuba about three-fifths white and two-fifths colored.

The population of the chief cities, according to the census of 1899, was as follows: Puerto Principe, 25,102; Santiago, 43,090; Holguin, 6,045; Manzanillo, 14,464; Guatanamo, 7,137; Baracoa, 4,937; Nuevitas, 4,228; Gibara, 6,841; Bayamo, 3,022. The great iron mines of Eastern Cuba have attracted American capital, and important railways are projected. This region has a bright future.

Our Missions

The Society's first appointee was Rev. H. R. Moseley, D.D., as general missionary, with headquarters at Santiago, in January, 1899. He had been a missionary in Mexico, and acquired command of the Spanish language and a knowledge of Spanish Roman Catholicism, and so was exceptionally equipped for this service. In October, 1899, Rev. Teofilo Barocio was transferred from San Luis Potosi, Mexico, to Santiago, as pastor of the church there. In the fall of the same year, Miss Anna M. Barkeley and Miss Effie Purdy were appointed by the Women's Baptist Home Mission Society of Chicago, and Miss Elma G. Gowen, formerly a missionary in the City of Mexico, was appointed by the Woman's American Baptist Home Mission Society, of Boston, as assistants at Santiago and vicinity. In June, 1901, Rev. D. A. Wilson, for years a missionary at Guadalajara, Mexico, went to Puerto Principe under the Society's auspices. From time to time there have been a few other laborers, some of them natives, though it is too soon to find qualified Cubans for important positions. It was truly a remarkable Providence which gave us within two years four out of seven missionaries who at once were able to tell the people in their own language the great truths of the Gospel, of which they had no saving knowledge. Our mission stations in the province of Santiago are: City of Santiago, Manzanillo, Guatanamo, El Caney, and Bonito, and the city of Puerto Principe in the province of that name.

What Has Been Accomplished

At Santiago a fine property has been secured at a cost, including improvements, of about \$12,000. At Manzanillo a site has been secured and a chapel is soon to be erected. The other missions occupy rented buildings, ill adapted to their needs.

The total Baptist church-membership is about 200, of which 130 are in Santiago. The Santiago church contains men of influence, has an efficient Christian Endeavor Society, a Sunday school of 150, and maintains six mission schools, the total enrolment being about 400. With proper attention, similar results may be expected in other fields.

An Open Door

Doctor Moseley says: "In Mexico and other Catholic countries everything is against us. In Cuba the tide is in our favor. There is absolutely no fanaticism manifested toward us. All classes of people in crowds attend our services. To-day is the day of opportunity. Rome is alert and at work to win back to her fold this people who have been alienated, and she will succeed if Protestant America is blind to this matchless opportunity that God in his Providence has given her." The people freely buy and read copies of the Bible, a rare thing in Catholic lands.



STREET SCENE

Immediate Needs

"The success of the work," says Doctor Moseley, "is an embarrassment to us. New doors are being opened to us on every side." At least three more American missionaries are needed. Three chapels should be erected this year at a cost, including sites, of about \$15,000. The Society is unable to do this without generous offerings for this purpose. The need is great, for without a suitable place of worship work is done at serious disadvantage.

Our Duty and Privilege

The measure of our duty is determined by the deplorable religious condition of the people; by their proximity to us; by their accessibility and readiness to receive the Gospel; by their particularly friendly disposition toward this country. As it was our privilege in the interest of humanity to help in Cuba's emancipation from the Spanish yoke and pilot her on her new career, so it should be esteemed a privilege by the Christian people of this country to crown that work by the religious emancipation of Cuba, which then, indeed, shall be "Cuba libre." Shall the "Pearl of the Antilles" become through our efforts a pearl in the diadem of our Lord?

"Millions for Education"



UCH was the announcement in conspicuous letters in the New York daily papers January 12th. The new and magnificent scheme is nothing less than the organization of a National Board of Education composed of men eminent in financial circles and in the professions, with large resources to be put at their disposal, for the improvement, primarily, of the educational system of the Southern States, in the interests of both races; but with the largest possible scope in every direction. Foremost in this movement, with millions for its object, are Mr. John D. Rockefeller and son, both of whom have made long and careful study of educational conditions in the South. They will stand among the great philanthropists and patriots of our time; for this educational problem in the South is vitally related to the elevation of its people, and to the welfare of the country at large. Statesmen have wrestled with it in vain. In 1880 the Republican party, in its platform adopted at Chicago, for the first time in our history, committed itself to the idea of national action in the direction of public education. The argument in favor thereof was tersely stated in these words: "The intelligence of the Nation is but the aggregate of the intelligence of the several States; and the destiny of the Nation must be guided, not by the genius of any one State, but by the genius of all." The argument from facts was found in the alarming illiteracy in the South at that time; when about twenty-four per cent. of white voters, and about ninety per cent. of colored voters were illiterates. As one has well said: "The safety of the republic is the highest law, and the most evident condition of its safety is, that those who rule shall have sufficient intelligence to know what they desire to do and when they are doing it. The illiterate man who holds a ballot is like the blind man who wields a sword—he knows not whether he wounds friend or foe."

A measure was introduced in the Congress of the United States, broad in its character, though it was understood to be primarily a remedial act for illiteracy in the South. It was violently opposed by some Southern men on the ground that Federal supervision and interference with State rights would necessarily follow such appropriations by the general government, while others, for other reasons, also opposed; consequently, nothing ever came of it, and nothing is likely to come of it.

So then, if the great and sorely needed uplift is to be given, it must be done through the stimulus of private philanthropy, whereby aid may be given to some degree on condition that the people will tax themselves proportionately for the extension of the common school session in the rural districts from three or four months in the year to twice that period, and for the proper equipment in the appliances for instruction. As we understand the spirit of those in charge of this great enterprise, it is intended not to relieve any from existing burdens, but to induce them to assume larger burdens for their own good and for the public welfare. This is wise philanthropy.

It is known, also, that industrial education will receive the special attention of this board. The South has entered upon a new era of industrial development. Preparation of the rising generation to meet the coming demands is the dictate of wisdom. Some of the Southern States have made a beginning in this direction, but only a beginning, in the establishment of agricultural and industrial schools. For the colored people there are two notable institutions of this character, maintained largely by voluntary contributions; *viz.*, Hampton and Tuskegee. Many of the schools maintained by the American Baptist Home Mission Society have well organized industrial departments. The same is true of similar schools of other denominations. The enlargement of this work, however, to any considerable proportions, would be attended with greater expense than it is possible for missionary organizations to sustain. Moreover, it is questionable whether a missionary society, with very limited resources, should engage largely in these industrial enterprises. But the beginnings that have been made constitute a foundation on which may be built up as broad and as high a course of industrial education as the resources available will allow. It is understood that the policy of this new board will be to cooperate with existing organizations and institutions in these respects, thereby strengthening their work and increasing their power for good.

All this, however, will leave upon the Christian people of the North the responsibility of supporting the work in its general educational features, to which they have hitherto so nobly given for the uplifting of a needy race. Indeed, this new movement will only make it more imperative upon us, as Baptists, to keep the work of training qualified preachers and teachers for the colored people abreast of the advancing educational columns, in order that the religious interests of the race may not suffer or be neglected while the processes for their material betterment are going on. Such splendid endeavor as this which is under consideration, undertaken not by sentimentalists, but by clear-headed, cool-headed leaders in the business world, after years of study and reflection, is most impressive testimony to the importance of the task to which we have been applying ourselves, and should constitute a fresh summons to all to have a yet larger share in the solution of the problems which the Providence of God has given us to solve, and which can never be satisfactorily solved without the application thereto of the Gospel of our Lord and Saviour Jesus Christ.

The Right Way

REV. G. E. READ, the colored principal of Spiller Academy, at Hampton, Va., writes: "Our students have written essays on the educational and missionary work of the American Baptist Home Mission Society, and have read them to the school. I don't believe that too much can be said in praise of our Northern white friends for what they have done and are still doing for the negro."

That is the right way, to acquaint these young people with the facts about the great missionary enterprises of this day, so that they will have broader and clearer views of things than if they lived simply for themselves.

Rapacity of Romanism

ONE of the most troublesome problems in the Philippines is that which relates to the extensive holdings of lands by the friars of the Roman Catholic Church. They are most heartily hated by the people, who would be glad to have them leave the country. And, in order to get rid of them, it is seriously proposed to pay from \$5,000,000 to \$7,000,000 for their lands. Naturally the question arises, how they were able thus to enrich themselves?

Gov. Taft of the Philippines, in his statements before the Senate committee in February, as reported by the Associated Press, threw light on the subject. We quote:

"The most eminent lawyer in opposition to the friars had told him that their title to the lands held by them was unimpeachable.

"To an inquiry by Mr. Proctor as to where the friars had got the money to buy the lands in the first instance, Gov. Taft said that some of it had come to them by devise, and that many of the parish priests had become rich through the large fees which they charged for church functions relating to marriage, baptism, and death.

"The chairman (Mr. Lodge) remarked that in Porto

Rico those ceremonies had been largely abandoned by the people on account of the enormous charges.

"That is undoubtedly true," Gov. Taft assented. "The cost of marriage in the Philippines has led to the establishment of illicit relations between men and women."

It is the same old story in the Philippines as in many other lands where Romanism has held sway. A similar condition has prevailed in Mexico. In Cuba, according to the census of 1899, out of a population of 1,372,797, only 246,351 were married, while 131,787 lived together by common consent. In Porto Rico, with a population of 953,243, only 158,570 were legally married, while 84,241 lived together unmarried. The explanation of this is given in the official language of the Census Report for 1899: "The expense attendant upon the wedding ceremony has caused it to be waived in large number of cases."

For similar reasons, "the sacrament of confirmation has not been administered for many years," in large portions of Porto Rico, as stated by "Father" Sherman.

The rapacity of these "ravening wolves" of Romanism is responsible for the prevalent immorality in lands which it has controlled. And yet there are Protestant sentimentalists who would treat with the utmost consideration these rapacious orders, when they deserve to be treated as religious outlaws. While it may not be legally right, nevertheless it would be only equity to the people they have plundered under pious pretences, if their large estates could be confiscated for the benefit of the public, even as President Juarez of Mexico caused the confiscation of the vast holdings of Romanism in that country, in order to its material welfare and its political salvation.

Our duty and privilege is to show to these peoples in our new possessions the striking contrast between the pure and unselfish Christianity of the Gospel of our Lord Jesus Christ and that perverted and debased type which they

have known and justly abhor. And the time to do this is now.



STREET SCENE, EL CANEY, SHOWING "LOOP HOLE" OF DOOR MADE WHEN OCCUPIED BY SOLDIERS

New Ties to Our New Possessions

THE terms "near" and "remote" are losing much of their meaning in their application to separate lands. In these days of telegraphic communication, whether wireless or otherwise. For all official purposes, San Francisco is nearer Washington to-day than New York City was seventy years ago.

When the submarine cable shall be completed to the Philippines, they and all intervening islands will be so tied to us, that they will daily feel our pulsations, and we theirs; and thus will become one sympathetic body. The talk of giving up these island groups of ours in the Pacific is talking against the winds of heaven and the trend of events. They are ours to keep, to develop, to ennoble with all that has ennobled this nation.

The route of the Pacific cable, as proposed, is as follows: San Francisco to Honolulu, 2,310 miles; Honolulu to the Midway Islands, 1,160; Midway to Guam, 2,280 miles; Guam to Luzon, 1,372 miles; a total of 6,912 miles. Allowing for inequalities of the ocean bed, the cable itself will have to be about 7,600 miles.

In making the soundings along this route, the corps of the survey ship *Nero* found a submarine mountain west of the Midway Islands over 13,200 feet high, coming within about 500 feet of the surface; and found an abyss 29,400 feet deep, at which point the sounding had to be discontinued without finding bottom. What a revelation it will be when "there shall be no more sea!"

Aguas Calientes, Mexico

REV. MANUEL ZAVALETA, of San Luis Potosi, on a recent visit to Aguas Calientes, was greatly rejoiced at the interest shown by the people there in the preaching of the Gospel. In past years the Home Mission Society had a missionary there, but lately has cultivated that field in connection with the work at San Luis Potosi. There were several conversions and four baptisms during Bro. Zavaleta's visit. Among the latter was a native Presbyterian preacher. The church was greatly revived, and arrangements are being made for the resumption of regular services.

Wanted: A Bell for an Indian Church

REV. L. J. DYKE of the Wichita Mission at Anadarko, Oklahoma Territory, writes: "One of the members of the church came to me yesterday to know if I could procure for them a bell. If you know of any Baptist friends of the Indians who would like to provide them with a small bell, please put them in communication with me. Their present means of calling their congregation together is an old cow's horn blown by this good deacon who called on me yesterday. It can be heard a mile."

This good deacon's wind will not always hold out for such service, nor can he always be depended on to blow the cow's horn. For the Indians, most of whom have no time-pieces, a church bell is very desirable.

Our French Work in Worcester

"THE work is moving on better and more encouragingly than I have ever seen it in Worcester. Fifteen additions the past quarter represent a great deal of work done by Mrs. St. James and myself." Note the credit he gives to his faithful wife as a helper in the Lord's work. Much is due to some missionaries' wives for the success attendant upon their labors, even though, like Brother St. James, the men themselves are able and efficient.

One Man's Large Field

A MISSIONARY in Kansas writes that he has five regular preaching stations, at each of which are Baptists, though not organized churches at all points; and he is arranging for a sixth appointment. Some of these places are entirely destitute of religious privileges, and in one county there is not a single Sunday school. In meeting his appointments he has frequently to drive from forty to sixty miles. It is thus that frontier missionaries gather and hold together our forces over a wide district, until with increased strength these churches have their own pastors all the time. In many other localities there are many sheep scattered abroad without a shepherd. To shepherd these, as well as to evangelize, is the mission of the Home Mission Society.

THE character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.

— A. J. Gordon, D. D.

When Shall We Have a Baptist Church in Hawaii?

HAWAII is the far western outpost of our Home Mission field. The Philippine Islands are in the foreign field, not because they are foreign territory, but because they are in proximity to foreign lands where missionary enterprises are conducted. From San Francisco to Honolulu is about 2,100 miles; from Honolulu to Manila, 5,600 more. It is the great "crossroads of the Pacific," whose placid waters are fretted by more numerous steamships every passing year. The submarine cable to Manila will have a midway station here. The United States Government has acquired large tracts of land around Pearl Harbor, near Honolulu, for its great Central Pacific Naval Station. This magnificent land-locked harbor is one of the finest in the world, needing simply the excavation of the coral rock at its entrance to admit any vessels that float.

Honolulu itself, the great commercial emporium of the island group, is growing rapidly, and will occupy a strategic position in our trans-Pacific activities. At that point there should be a strong Baptist church. Every year sees losses of our Baptist strength in those who go thither, and, finding no such church, drift into the church of some other denomination, or, remaining aloof because they cannot conscientiously sanction pedobaptist errors, by union with a pedobaptist church, are like sheep without a shepherd. There are Baptists enough in existing churches there, and not connected with them, to make a strong organization, if they could have the right leadership. It will require a talented man to win and lead them, for the American element of that city is brainy and enterprising to an unusual degree.


A Baptist church at Honolulu would also be a resting place for missionaries going to their fields in the East, or returning in quest of health after years of debilitating service.

Denominational comity might have made it inexpedient for Baptists to enter Hawaii for missionary work among the natives: but in the new order of things, with the development of a great metropolis at that unique point in the Pacific, no denomination has any exclusive rights, nor is it a violation of comity for us as Baptists there to have a church for those of our own household, for others who will come, and for an honorable part in the maintenance and development of a truly spiritual Christianity in "the Paradise of the Pacific." When shall we have it?

CUBA, the fairest and most fertile of the tropical islands, is justly termed, "The Pearl of the Antilles." Yellow fever, a legacy of the slave trade, has almost been eradicated by the American sanitary methods.

Salt Lake City, Utah

REV. FRANK BARNETT reports great prosperity in the East Side Baptist Church, Salt Lake City. There have been forty additions to the church within the last ten months. The church just gave about \$50 to foreign missions, and \$75 toward the house of worship at Murray, Utah.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

An Incident of the Spanish War

THE officers of a volunteer regiment were seated around the breakfast table of their camp in Cuba, their attention divided between the steaming dishes before them and the chaff directed toward Lieutenant Hunter, which occasionally made that young gentleman's face flush. "Hold up, boys," he said, "or you will spoil my appetite before I have consumed my ration of army beef." He reached for the dish as he spoke, but a pair of appealing brown eyes, fixed on him through a crack in the tent, arrested his hand. "What's the matter, Billie?" exclaimed one of his comrades. "There is a pair of hungry eyes outside, and I am going to see whether there is a body attached to them." He rose, and as he left the tent one of his comrades remarked, "Hunter never can resist a pair of eyes; they will be the death of him yet."

Crouching against the wall of the tent the young lieutenant found a child of perhaps ten or twelve years, but so small he looked scarcely six, and so poor and ragged that the young man's eyes grew moist as he bent over him and asked if he was hungry. The boy nodded. He had hung around the camp until he had picked up a little English. "Your name?" said the lieutenant. "Jose." "Well, come, Jose, and we will see what those fellows have left." Taking the child's hand he led him into the tent. "What next, Billie?" exclaimed the group about the table in chorus. "Are you going to add another to your already numerous collection of pets? I am afraid Polly will be jealous," said his chums.

Hunter paid little attention to their banter, but seated his waif in the corner and plied him with food until the little fellow said, brokenly: "Plenty, plenty."

"Where is your mother?" asked the young man when they were alone in his tent.

"In heaven," said the child, "only me here."

As they talked together, the one in broken English and the other in broken Spanish, Lieutenant Hunter learned that the child was the last of his family, his mother having died two weeks before. Since that time he had wandered about the camp, keeping life in him with the fragments of food picked up around the cook tents.

The sound of a bugle interrupted them, and as the lieutenant rose the child looked up at him, his eyes bright with unshed tears, and said: "Me stay here?" "Yes," he

answered, "stay here, little man, and keep me straight. I couldn't sleep," he muttered, "with those eyes looking at me; they are so like Annie's."

"What's the matter with Hunter?" exclaimed one of a number of young officers seated around the table one evening just ready for a game of cards.

"Oh! it's all on account of his latest pet. He says he needs all his money to take care of the child," another answered.

"Billie was getting pretty wild," said a quiet voice from the corner, where Lieutenant Stone was making a vain attempt to read. "I am glad something has arrested his course."

"We knew you would be glad, old fogey, but we miss him," and one of the fellows started in search of him. But Lieutenant Hunter was not to be found. The little Cuban had persuaded him to attend the services conducted by a missionary in the town near by.

"My mother used to go," he said, "and she told me I must go and learn about Jesus."

Night after night the strange pair found their way into the small, poorly lighted hall. The young man understood little of what was said, but the boy drank in every word eagerly. At last there came an evening when the service was in English, and a chaplain, whose life had been a power for good in the army, conducted it. His theme was the prodigal son, and as he told the story and appealed to the wanderers to come back to their waiting Father, Lieutenant Hunter dropped his head upon his hand and sat buried in thought. His heart had been softened by the love of a child, and the touch of childish fingers had drawn him back from the abyss toward which he was tending.

As the two stood in the little tent that night Jose looked up wistfully in his friend's face and said: "I love Jesus, do you love Jesus?" and the young man answered, as he laid his hand tenderly on the boy's head, "Yes, Jose, I love him, and we will kneel down and thank him for teaching us to love him, and ask him to take us and keep us for his own."

In a little home in the States Jose is growing into a strong, sturdy boy, and he is as happy as love and care can make him. He scarcely knows which he loves the better, his dear Anita, as he calls her, or his older friend, Lieutenant Hunter, and when the question is teasingly asked him he shakes his head and answers brightly, "Neither, they are one." — *Kind Words.*

Our Little folks

Program for March Meeting

Topic—Cuba

Opening Hymn, "The Whole Wide World for Jesus."

Air, "The Morning Light is Breaking."

"The whole wide world for Jesus!"

If this our motto be,
And we to save the dying
Should labor earnestly,
The news of free salvation
Would soon be scattered wide,
And ev'ry tribe and nation
Hear of the Crucified.

"The whole wide world for Jesus!"

If this should be our thought,
And we should seek to rescue
The souls the Saviour bought,
How quickly might the Gospel
Be spread from shore to shore,
And men be won to praise Him
Forever, evermore!

"The whole wide world for Jesus!"

If this possessed our heart,
And in the world's conversion
We longed to have a part,
We'd count no gift or service
Or sacrifice too great,
If only *one* was rescued
From sin's degrading state.

1. Prayer by leader, that the children learn to pray and give, and work for the winning of the world to Jesus.

2. Repeat in concert Psalm 97:1. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

Ques. How do we know that God's plan of redemption includes the islands of the seas?

Ans. By the many references to them in his Holy Word.

Leader. Name the places where they may be found, and repeat the words that are spoken about them.

(The following passages should be memorized for response: Isaiah 24:15, 40:15, 41:1, 42:4, 42:12, 51:5, 60:9; Zeph. 2:11.)

In concert:

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Ques. How large an island is Cuba?

Ans. It contains 43,000 square miles. It is about the size of Virginia, and has most charming mountains, valleys, and plains.

Ques. By whom was Cuba discovered?

Ans. By Columbus, who named the island Juana, in honor of the son of his patrons, Ferdinand and Isabella. It was afterward called Fernandina, Santiago, and Ave Maria, but the native Indians continued to call it by the name they gave it—Cuba—

until this was finally recognized as the real name. It is some times known as the "Queen of the Antilles."

Ques. What is its claim to this name?

Ans. One has said, "It is a veritable queen of islands, beautiful from the hand of God,—a smiling land,—with feathery palm trees waving under the bluest of summer skies, tropical fruits of every variety growing in wild luxuriance, flowers of a thousand hues, a soil so rich that the sugar cane and the coffee of the East flourish as never before, tobacco crops which bring great revenue, and mountains filled with ores and precious stones."

Ques. What was the record in Columbus's diary for October 28, 1492?

Ans. "This is the most beautiful island ever beheld by human eyes."

Ques. What changes have there been in the population of Cuba?

Ans. At first there were only Indians, who treated Columbus with greatest kindness. Then the Spaniards overran the island, and the enslaved Indians, owing to their new manner of life and unkind treatment, soon disappeared, and negro slaves, kidnapped from the African coast, took their places. Fifty thousand Chinese coolies were brought to Cuba between 1847 and 1873. The population is therefore a very mixed one, including creoles, negroes, coolies, and proud Spanish families. To the Americans who were there in business, are now added many missionaries and teachers.

Ques. What has made a great shadow upon the beautiful island of Cuba?

Ans. The Roman Catholic religion, which for four hundred years has encouraged ignorance, superstition, and persecution.

Ques. What is the prospect for the future?

Ans. Since the Gospel can enter the wide open door, and the people who are anxious to hear about Jesus may give their hearts to Him, there will be great joy in the island, in the years to come.

Ques. What do you know about the children of Cuba?

Ans. Dr. A. J. Diaz, who has done a wonderful work there, says the Sunday schools are crowded with children. He says that a little time ago he offered the prize of a little picture to the child who would repeat from memory the greatest number of verses from the Bible. Over twenty-five children repeated fifty verses, others seventy-five, but one little girl, ten years of age, repeated one hundred and seventy-five without stopping or hesitating.

Ques. Will not each of the little folks learn a lesson from the Cuban children and study the Bible verses more carefully, committing them to memory, so that they may have them stored up in the mind and heart? They will never be sorry in after years.

Singing.

"The whole wide world for Jesus!"
Through all its fragrant zones
Ring out again the watchword
In loudest, gladdest tones.
"The whole wide world for Jesus!"
We'll wing the song with prayer,
And link the prayer with labor,
Till Christ His crown shall wear.

To be repeated before the penny collection:

"Give of your prayers and blessings;
Give of your store, though small;
Give of your time and service,
Give self—best gift of all."

Adjournment.

Some Little Folks of Porto Rico

MUST say a word for our little folks of the different Sunday schools. They love to attend, and some have been with us so regularly that they have learned a great deal about the Bible. Do not forget to look up more picture cards to send them. It takes a great many, and I am almost out of them now. Of course, I cannot give a large card every Sunday to every child of our large Ponce infant class, so give out little tickets bought from the American Tract Society, and when a scholar has six of these, he receives as reward one of the pretty ones you send. The six are then returned to me for use again. But the poor little tickets often come back to me so bent and soiled that I cannot distribute them again. Each scholar must repeat the verse on his card at the calling of his name on the roll, in order to receive a new ticket, and on the cards you send I paste Bible verses in Spanish.

A few weeks ago we had a very rainy Sunday. Rain in Ponce means what you would call "cloud bursts," I think, for the rivers rise and threaten the homes, and the gutters become brooks, and the mud!—! Few poor people own umbrellas or a second pair of shoes, while rubbers and water-proofs are almost unknown. My rubbers are such a curiosity that there is a never-failing interest for the women in seeing my shoes emerge dry and bright on a wet day. But on that rainy Sunday about fifteen bright little faces greeted me at Sunday school. And what was more inspiring, little bright faces kept appearing between the showers till several benches were filled. A Congregational pastor from a church near Boston visited our school that day, and when he heard the children sing "The Sweet By and By," and answer the questions on the lesson, he said that they were as bright children as could be found anywhere. I was glad they had not given up Sunday school for the first shower, and stayed at home to waste the day. What would you have done?

JANIE P. DUGGAN.

December 5, 1901.

Little Maids of Cuba

THE little maids of Cuba, the daughters of the upper classes, are seldom seen in the public streets, for the first thing they are taught is that it is not modest to exhibit themselves to the stare of passing strangers. Every Cuban house has a patio, or courtyard, filled with flowers and birds, and often a fountain playing in the centre, and in these the little daughters of the best families of the island must pass their play hours. Here, and not in the streets, they must take their dollies, or study their school lessons, or tame their little paroquets—a favorite bird in most tropical

islands. Thus, from childhood, Cuban girls are taught the virtue of modesty. They may not play with boys, unless a duenna, or chaperon (who may be mamma or any member of a household), is present. They may not go alone through the streets to school, but must be accompanied by a governess or some grown-up person. Every little girl of good family can play the piano, for Cuba is a music-loving country. But she may not play before strangers until she can play whole "pieces" and use the pedal. As part of her education, too, she is taught the duties of a housewife, for she is given to understand that it is right and proper to marry as soon as possible after her sixteenth birthday. So she is taught to cook, to sew, to "clean house," to entertain, and, above all, to economize.

As a rule, the little maids of Cuba, with their bright black eyes, and their wealth of shining black hair, are the sweetest and fairest of their sex in the sunny tropics.

There is another side to this pretty picture of child life. To those who have been interested in the little reconcentrado orphans of Cuba, it will be a pleasure to know that



STREET SCENE, MANANIZILLO, CUBA
BOY IN CENTRE CARRYING THREE TO FIVE COURSE DINNER

many schools are being established in their behalf. One school and home established by an American, Mr. Hubbard, at Matanzas, has about fifty little Cuban children, who are being trained in truthfulness and honesty. One young American lady sold her watch to pay for her ticket to Cuba to help teach these poor children. She is still mothering the little Cuban girls "without money and without price." Mr. Hubbard, who opened and supported the school with his own means, has sacrificed his library and a collection of curios gathered while he was in Japan, to maintain his work among the poor Cuban children. — *Christian Herald*

Trust

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid!"
— *Browning*.